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exposes printed number-words to his observers, and asks them to report upon the experiences which the words suggest. Thumb and Marbe expressly call attention (p. 14) to the fact that it is altogether inadmissible to transfer laws which hold for a determinate class of associations directly to another class: *cf.* also Meyer and Orth, *Zeits. f. Psych.*, XXXVI, 1. K. MARBE (University of Würzburg).

Psychologie de la croyance. Par C. BOS. Paris, F. Alcan, 1902. pp. 177. Price, fr. 2.50.

This essay falls into two parts: an historical study, and a psychological analysis of belief. The author finds that the conflict between science and faith is apparent only; science presupposes belief, indeed, rests upon belief at every point. Belief, faith, is coextensive with life; it is the affirmation of our will to live. The psychological growth of belief is traced, from that which is implied in mere sensation up to that which involves a deliberate volition. The motives to faith are discovered in the deepest and most intimate recesses of organized life; it is the total self, the psychophysical union of mind and body, that believes.

W. Wundt's Philosophie und Psychologie. In ihren Grundlehren dargestellt von R. EISLER. Leipzig, J. A. Barth, 1902. pp. vi, 210. Price Mk. 3.20.

This is a clear and for the most part sympathetic account of Wundt's philosophical work, appearing opportunely on the eve of the Master's seventieth birthday. It falls into three parts: psychological principles, epistemological principles, and metaphysical principles (the latter including general metaphysics, philosophy of nature, and philosophy of mind). The book is a useful supplement to that already published by E. König in the series known as *Frommann's Klassiker*; we note in particular that Eisler lays especial stress upon epistemology, as König does upon ethics. The volume concludes with a partial bibliography. There is no index.

Magic and Religion. By ANDREW LANG. New York & Bombay, Longmans, Green & Co., 1901. pp. x, 316.

This book has two principal theses: the one positive, that "perhaps the earliest traceable form of religion was relatively high, and that it was inevitably lowered in tone during the process of social evolution;" the other negative,—a destructive criticism of Frazer's "many hypotheses, which are combined into his theory of the origin, or partial origin, of the belief in the divine character of Christ," and of the same author's "theory of the Golden Bough of Virgil as connected with the fugitive slave who was 'King of the Wood' near Aricia." On the former count, the impression left upon the reader's mind is that there is a good deal more to be said for Mr. Lang's theory than current modes of anthropological thinking and writing would lead one to suppose; on the second,—that Mr. Frazer has been pulverized. The final settlement of the controversy must be left to the anthropologists. In the meantime, Mr. Lang's psychology is generally sound, and his style, as always, is charming.

Dreams and their Meanings: with many accounts of experiences sent by Correspondents, and two chapters contributed mainly from the Journals of the Psychological Research Society on telepathic and premonitory dreams. By H. G. HUTCHINSON. London, New York & Bombay, Longmans, Green & Co., 1901. pp. 320.

"It occurred to me," writes the author in his Introduction, "that there were certain kinds of dreams common to nearly every one. . . And this being so, I was struck by the fact that no one seemed to have